The Western Luminary.

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TERMS OF THE LUMINARY

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For the Western Luminary.

THE FAMILY BOARD

God feedeth his own people "with food convenient for them." If that which is set upon the table of God's people, "be not full of fatness," they "eat their meat with gladness and singleness of heart, praising God." What a delightful sight are pious parents, with their children, "like olive plants around the table" that a good God has prepared for them. It may sometimes be but sparingly covered, but the table of the pious is *always* covered with *covenant blessings*. The family that mingles devout gratitude with its daily meals, has that to eat of, which the world knows nothing about. Whatever may be your circumstances in the world, my christian friends, always let your table be covered *neatly*, but *frugally*. One of the most honorable and convincing circumstances about the gospel, is, that the church is chiefly made up of *poor people*. This was one of the items of the Saviour's credentials, "*and to the poor the gospel is preached*." If you are poor be contented. Your poverty frees you from many temptations and from many responsibilities. Your bread and your water are made sure to you, if proper industry be used. If you be rich, remember that a richly covered table is always a great snare, and often a great curse. We rejoice in what has been done by the societies for the promotion of temperance in our country. I hope those societies, together with the operations of conscience have swept from christian tables all ardent spirits. Is excessive and luxurious eating much less injurious than excessive drinking? Might not half the world be christianized in a very few years, with the proceeds made out of the excesses from christian tables, and those tables be more healthful, and their owners much more happy? O how good to reflect that God has thrown happiness and duty and long life together upon the same *frugal family board*.

FAMILY CHARITIES.

Every thing in a well regulated family ought to be done with some kind of system. No one can doubt that the leading feature of the church of God in the present age is BENEVOLENCE. The leading feature of every pious family, rich and poor, ought to be *benevolence*. I do not mean the benevolence of kind feelings only, but also of substantial charitable deeds. There may be some pious families who may be too poor to contribute any thing to the spread of the gospel. The number I apprehend is small in any country, certainly in America. To those who are not thus poor, suffer a friend, who has long experienced its happy effects upon the minds of children, to say, every child in every such family, who has arrived at sufficient discretion to know the meaning of christian benevolence, should be made a member of some one of the charitable societies of our day. And to the rich I would say, *every* child you have, ought to be made members of *every* such society which may be in operation in the church to which you may belong. In every pious family this will be found to be not only a glorious means of grace, but in most instances a money saving plan. Frugality and christian charity go hand in hand in all well regulated families. Let a well regulated child contribute his little mite, in company with his parents and friends, to the promotion of the gospel, and it naturally more or less endears the gospel to his heart. We could point to some youths whose minds were first turned to preaching the gospel, by being taught when children the duty of casting their little savings into the funds of some gospel promoting charity. If each child in every pious family in America were to contribute twenty five cents annually to the funds for propagating the gospel, would not the treasuries of Bible and Missionary societies be full? Will any pious parent in America, who shall read this little tract, excuse himself from an obligation so easy, so cheap, so beneficial to his child and the world? If I did not know the deceitfulness of my own heart I would say, surely every parent will do this much. But still I fear many will neglect it. Let such remember, that for such neglect God will call them to an account.

OBSERVER

From the N Y Observer.

MEMORANDA

For those who withhold their aid from objects of Christian benevolence

There is that withholdeth more than is meet, but it tendeth to poverty

Faith without works is dead.

Christians in former days had a plausible excuse for not giving, because there were no channels through which their charities could tell on the desired objects: now this excuse is taken away.

Although, at this day, generous contributions for benevolent purposes are not a certain evidence of Christian character, yet to withhold such contributions, where there is ability to grant them, is an evidence (perhaps not decisive) *against* Christian character.

Christian effort (by which we mean effort in behalf of Christian objects) *may* exist without Christian feeling: but for Christian feeling to exist without Christian effort, is much more difficult.

Although the noblest charities constitute no ground of *merit*, yet to withhold such charities is often an essential ground of *demerit*—the neglect of a solemn duty.

What if a Christian, on reviewing his life from the eternal world, should find that, having consecrated his all to Christ, he had never given a dollar to promote that cause for which the Redeemer gave his life?

LONDON ANNIVERSARIES.

We have seen a letter from an American gentleman in London, dated May 13th, from which we learn that the receipts of the London Missionary Society the past year have amounted to £45,791; being an increase of several thousand pounds over those of the former year.

The whole number of Tracts and small books issued by the London Tract Society is 9,649,507. Increase over those of the last year, 1,337 099. Of Tracts alone, the issues have been about 5,000 000. Receipts, of all descriptions, £18,500. *Ib.*

DONATION OF TWO HUNDRED DOLLS. FROM ENGLAND.

The Treasurer of the American Tract Society acknowledges the receipt of *Two Hundred Dollars* a donation from RALPH TURNER, Esq. *of North Ferriby, Hull, England*. Had the benevolent donor been a member of the committee from the formation of the Society, and most intimately acquainted with its concerns, he could never have remitted his donation when more needed. By it the Committee are enabled to replace money advanced nearly two weeks since by an individual member, to meet demands then due, exceeding by some hundreds of dollars, all funds in the Treasury or at the Society's command. It is ardently to be hoped, that benevolent individuals in our own country will promptly imitate the liberality of this British friend of Zion. *Ib.*

THE BIBLE IN RUSSIA.

Although the operations of the Russian Bible Society have been suspended by order of the government, it would seem that Bibles may be introduced at pleasure from abroad. A speaker at the late anniversary of a Bible Society in England expressed his satisfaction that 14,000 copies of the Holy Scriptures had been poured into Russia within a short period; and as the opportunity might be brief, exhorted the meeting and the country at large to exert themselves before other doors should be closed against them. *Ib.*

From the Philadelphian.

MILLENNIUM. NO. 3.

How long will the Millennium continue? In Rev. xxth chap. it is said, that Satan was bound 1000 years; that the saints lived, and reigned with Christ 1000 years; and that, when the 1000 years are expired, Satan shall be again loosed. We must understand this period of 1000 years to be civil, or prophetic time That it is prophetic, and not civil, or common time, the following reasons will, perhaps, determine.

1st. This period is embodied in a prophetic declaration, and, therefore, it is, at least, not unreasonable to suppose, that the period itself is prophetic. 2d The amazing expense of the gospel provision, and the comparatively small amount, that has yet been effected by it.—Creation and providence are subservient to the work of redemption.—Jehovah in a trinity of persons has set his whole heart on this work from eternity To effect this work God in the second person has become incarnate, and lived a life of humiliation and sorrow, and died a death of reproach and torture. To effect this work the Holy Spirit has come down to earth to convince of sin, of righteousness, and of judgment; and to new-create, and fit self-ruined men for heaven. In the accomplishment of this work, all the angels of heaven are employed, as minister ing spirits, attendant on those, who shall be heirs of salvation. The gospel provisions are of a general nature, suited to the condition of every sinner. But how few of the past generations of man have been saved! How few, even, of the present generation have their face Zion ward! The Saviour's declaration has been, and still is emphatically true, "Strait is the gate and narrow the way, that leads to life, and few there be, who find it" Then it will be like the Millennium. Suppose the Millennium to last only one thousand years, would the number saved, compared with the number lost, correspond with the inconceivable expense of the gospel provision, its general and suitable nature, and the extraordinary preparations made for the consummation of the mighty work? 3d God has repeatedly promised, that the righteous shall have a long, uninterrupted possession of the earth. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace. For the arms of the wicked shall be broken; but the Lord upholdeth the righteous The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off—"The righteous shall inherit the land, and dwell therein forever."—Psalm xxxvii. 10. 11, 17 19. 28 29. These words were penned nearly 3000 years ago, and still the wicked are not cut off, still the righteous do not inherit the land Yet, it is declared, that the continuance of the wicked shall be but for a *little while*, whereas the continuance of the righteous shall be *forever* How is this language to be understood on the supposition, that the time, when the saints shall inherit the earth, shall be but 1000 years?

4th The time of the affliction and persecution of the church, is called a *moment*, compared with the time of her comfort. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a *little wrath* I hid my face from thee for a *moment*; but with *everlasting kindness* will I have mercy on thee, saith the Lord, thy Redeemer. Whereas thou hast been forsaken, and hated, so that no man went through thee, I will make thee an *eternal excellency*, a joy of *many generations*. Thy people, also, shall be all righteous; they shall inherit the land *forever*, the branch of my planting, the work of my hand, that I may be glorified." Isa. liv. 7. 8 lx 15. 21.

It is several thousand years since the church of God was established on the earth, for all true believers in all ages have been members of that church. But in all ages the church has been in a depressed, afflicted state, the number of the ungodly greatly surpassing the number of the pious. And yet, according to the Bible declarations, just quoted, the time of the affliction of the church is called a *moment*, a *small moment*, but the time of her comfort, and prosperity is said to be *everlasting*. What propriety can there be in using such strong language, if the Millennium will continue only 1000 years? Why shall 6000 years be called a *moment*, a *small moment*, and only 1000 years be called *everlasting*, *forever and ever?* But perhaps it will be said that these prophetic declarations were made in relation to the Jews. Suppose they were. Were not the Jews at the time of the delivery of this prophecy in an afflicted state? Had they not been in this afflicted state for some time? Did they not continue in this state until the Messiah's advent? Have they not been a dispersed, and truly wretched state ever since? Will they enjoy a state of prosperity, and comfort, as a people, longer than the continuation of the Millennium? Why, then, call several thousand years of affliction a *little moment*, and only one thousand years *forever*.

5th That the Millennium will continue longer than 1000 years is evident from the fact, that when Christ's Millennial kingdom is contrasted with the four great monarchies of the world, it is called an *everlasting* kingdom. See Daniel 11th chap. 31–44. and particularly the 44th verse. "And in the days of these kings shall the God of heaven set up a kingdom, which shall *never* be *destroyed*; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms and *it* shall stand *forever*" Again Daniel, chap. vii. and verses 13 and 14 "I saw in the night vision, and behold, one like the son of man came with the clouds of heaven, and came to the ancient of days; and they brought him near before him And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an *everlasting* dominion, which shall *not pass away*; and his kingdom that which shall *not be destroyed* verse 27th.—"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting* kingdo ; and all dominions shall serve and obey him." It is evident to every attentive reader of the Bible, that, in these different places, the Millennial kingdom of the Messiah is contrasted with the four great preceding monarchies of the world But were not these monarchies of long continuance? And is Christ's Millennial kingdom called *everlasting* when compared with them? And can it be, after all, that it will continue only 1000 years?

6 In support of the theory, that the Millennium will continue longer than 1000 years, an argument may be drawn from the fact, that God takes more delight in exercising mercy than judgment. That it is more grateful to the benevolence of that Being, whose emphatic name is "Love," to exercise mercy than judgment, can easily be maintained. In Isaiah xxviiith 21st, judgment is called "his strange work." "He retaineth not his anger forever, because he delighteth in mercy."—Micah vii. 18 "Have I any pleasure at all, that the wicked should die? saith the Lord God; and not, that he should return, and live? Why will ye die, oh house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God." Ezek. xxiii. 23. 31. 32. The decalogue itself may teach us the same delightful lesson. "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third, and fourth generation of them, that hate me; and shewing mercy unto thousands of them, that love me, and keep my commandments." Exodus xx. 5. 6. "Know, therefore that the Lord thy God, he is God, the faithful God, which keepth covenant and mercy with them that love him and keep his commandments to a thousand generations. Deut vii 9 By comparing these two passages it will plainly appear, that the word "generations," is to be supplied after "thousands" in the former passage. Indeed, were this not understood, there would not be a contrast in the members of that sentence; if this is granted, the point is at once settled. It is worthy of remark, that thousands of generations must extend through a vast period On the supposition that a generation should be only 30 years, 1000 generations, would be 30 000 years. How many years then, would thousands of generations be? But the expression under consideration shows, that there is to be an uninterrupted entail of of covenant mercy on thousands of generations of them, who love God and keep his commandments. This has never been realized yet; but in the Millennium it will be, for then only can it be. Consequently, the Millennium must extend through thousands of generations. But, take another view of this subject. It has been proved, that God delights in mercy more than in judgment—But He can, in consideration of the propitiatory sacrifice of his son, be just, and justify every believer—And all hearts are in his hands, and entirely subject to his efficient control. With these undeniable Bible facts in view, suppose for a moment, that the Millennium will last only 1000 years. Look backward; and ask yourself, *how small a number* of the *unnumbered millions* of *past generations* have died in the faith? How few of earth's present, and vast population are on their way to heaven? Suppose, that during the Millennium all shall be righteous; and, that the population of the earth will be vastly greater than at any preceding period. Still, will not the number *lost* be equal, or bear a striking proportion, to the number *saved?* How then will it appear, that *mercy* is God's *darling attribute* and *judgment* his *strange work?* How then will it appear that he visits inquity only to the *third* or *fourth generation* but shews mercy to *thousands of generations*.

From all these considerations it fairly follows, that the Millennium

will continue longer than a 1000 years. But if it will continue longer then the period of Christ's reign, spoken of in Revelation is a prophetic period, and a day standing for a year of 360 days If so, the Millennium will continue 360.000 years. This view of the subject exalts the *mercy* of God *inconceivably* enlarges Christ's redeemed *Church immeasurably*. impresses a new and higher emphasis on redemption's *scheme*, inflicts an incurable and eternal *bruise* on the *serpent's head*. and, even, stamps an *ineffable glory* on *heavenly blessedness* by causing a *countless accession* to the *family of God!!* W. E.

INJUDICIOUS EFFORTS.

In the circulation of Tracts it appears to be the main object of many to put them afloat some where, and to leave them. The manner in which these useful publications are thrown out may, in many instances, amount to waste and profusion We grieve to believe it, but we cannot repress the belief, that there are thousands of human beings every where, who would exert the same industry in receiving and destroying Tracts, that others use in sending them abroad. There is baseness enough among the profligate and profane, who are often met with pungent Tracts reprobating the vices which they love, to lead them to a nefarious diligence in extinguishing the light which reveals their turpitude. In this way we fear that thousands of useful Tracts are destroyed. Would it not be well for those who distribute them to exercise a little discrimination and reserve, in order to avoid the risk of waste, and of useless gratuity?

The same undiscriminating kindness governs sometimes the distribution of Bibles. Individuals of the human family may be found in almost every society, who would gladly see every Bible extant cast into the sea with a millstone bound to it. The same unhappy beings have not courage sufficient to stem the tide of public opinion, and to vent their spite openly against the word of God. but are nevertheless willing enough to embrace any opportunity that may be presented, to show their hidden hate against that truth which condemns them. We cannot undertake to say how far this madness against religion may have been carried, as but few instances have come under our observation. But it is surely a warrantable conclusion, that the same enmity, that would exert itself in the circulation of vulgar and abusive publications against the Bible, would not forego an occasion upon which its numbers might be diminished. The friends of the Bible then should make their charities vigilant, and as far as possible detect such enormities as these.

The error of *injudicious effort* extends also to Sabbath Schools In too many instances the exercises in these institutions are merely mechanical; the motives to diligence are made to consist either in the increase of tickets, or in the multiplication of books, without any of those impressive teachings which are calculated to draw the youthful mind to the love of divine things. In many cases too the memory is employed, not in acquiring the most direct and useful portions of scripture. but in the ambition of a mere numerical proficiency in verses. Another fault we have often remarked under this head, and that is the want of a clear, deliberate, and distinct expression on the part of both teachers and scholars. It is of immense importance to habituate learners to the custom of a *good articulation;* in nothing is it more so, than in the repetition of the word of God, every syllable of which should have a full and perfect sound.

Do not ministers of the Gospel too, expend needlessly, much effort in their public discourses, when they consume most of the time allowed for the delivery of a Sermon, in discoursing about something in which their hearers can feel no interest? They seem to lay the scene of action so far off that the present company can be very little affected by it, and though they should declaim vehemently about Abraham, and Job, and Daniel, their effort is spent in air. We often exhaust our strength in proving what no body doubts, and accumulate fact upon fact, and argument upon argument to establish a position which few or none of our hearers call in question. A minister always appears to best advantage when he is confronting his audience man to man, in the warmth and affection of direct appeal —*Col Star*

From the Philadelphian

THE GENERAL SABBATH UNION.

Since the formation of the *General Sabbath Union* new efforts have been made in several places to secure the sanctification of the day of rest, and, in one instance, (in one of our principal cities) with encouraging success—In another, a general meeting of different denominations has been lately held, at which it was *resolved*, "that the violation of the Sabbath is eminently injurious to the community, and tends to prostrate the interests of true religion;" and a committee was appointed to consider and report definite measures on this subject Many in Philadelphia we believe, are anxiously waiting the signal from the Elders in Zion, for active *operations* here. The Sabbath trumpet of the isles of the Pacific; and the voice of the red men's council of the wilderness, (as expressed in the Cherokee Legislative resolve below) admonish us to remember the Sabbath day to keep it Holy.

"*Resolved*. That the business of the council, during its session, be suspended on the Sabbaths, and also that the merchants, and pedlars and mechanics, at New Town, close the doors of their shops and suspend all business; and any person or persons violating this resolution shall forfeit and pay the sum of fifteen dollars, to be collected for the benefit of the nation by the proper officer."

THE CHEROKEE INDIANS.

The following law of the National Council, in a number of the *Phœnix*, now before us, will commend this cause to the affections and consciences of the American people.—A march, so rapid, from the unrestrained barbarism of the savage, to the rule and order of the civilized and christian life, as is here exhibited, is without a parallel perhaps in the history of nations.

New Town, Nov. 8. 1827.

Whereas, the great variety of vices emanate from dissipation, particularly from intoxication, and gaming at cards, which are so prevalent at public places, the national committee and council, seeking the true interest and happiness of their people, have maturely taken this growing evil into their serious consideration, and being fully convinced that no nation of people can prosper and flourish or become magnanimous in character, the basis of whose laws are not founded upon virtue and justice; therefore, to suppress, as much as possible, those demoralizing habits which were introduced by foreign agency,

Resolved by the National Committee, That any person or persons whatsoever, who shall bring ardent spirits within three miles of the General council house, or to any of the court houses within the several districts during the general council, or the sitting of the courts, and dispose of the same so as to intoxicate any person or persons whatsoever, the person or persons so offending, shall forfeit his or their whiskey, the same to be destroyed; & be it further,

Resolved, That gaming at cards is hereby strictly forbidden, and that any person or persons whatsoever, who shall game at cards in the Cherokee nation, such person or persons, so offending, shall forfeit and pay a fine of twenty-five dollars; and further, any person or persons whatsoever who may or shall be found playing cards at any house, camp, or in the woods within three miles of the general council house, or any of the court houses of the several districts during the session of the general council or sitting of the district courts, such person or persons so offending, shall forfeit and pay a fine of fifty dollars each, for every such offence; and that any person or persons whatsoever, who shall bring into the Cherokee nation and dispose of playing cards, such person or persons being convicted before any of the judges, marshals, or light horse, shall pay a fine of twenty-five dollars for every pack of cards so sold; and it shall be the duty of the several judges, marshals and light horse companies, to take cognizance of such offences and to enforce the above resolutions.

ANECDOTES.

Some time since, I was reading of a good woman, who being on her death bed, was asked, whether she wished to live or die. "I desire," said she, 'to have no wish about the matter, except that the Lord may perform his own will.' But, replied the person, which would you chuse, if the Lord were to refer it to yourself? 'why truly,' rejoined she, 'I would in that case beg leave to refer it back to him.'

A Gentleman passing by a poor miserable beggar, wished him good day Sir, said the poor man, I never had a bad one in my life. No! said the gentleman: why you have scarcely any clothes to cover you, and are obliged to beg; what do you say when we have frost and snow, and you have nothing to eat? If it be fair weather, replied the beggar, I bless God for it; and whatever God does I bless him for it; so that I never had a bad day in my life But why, continued the gentleman, are you so well contented with God's doings? what would you say if God would send you to hell? If he should, I have two arms, the one faith, the other love, with which I would embrace him, and carry him with me; and his presence would make hell itself a heaven.

TRACTS GOOD PREACHERS.

A pious female told me that a Tract was the means of her conversion. A gentleman visiting the house where she was, she attempted to fly from him; ah, said he, you will not run from Christ at the day of judgment; he called her back and gave her a Tract; she took it and read it, and she told me that she could neither *sleep*, nor *eat*, or *drink*, till she determined to begin to go to meeting. She went and soon became hopefully pious. She often now goes out distributing tracts

A minister of the Gospel.

THE WESTERN
Luminary.

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REVIVAL IN CINCINNATI

Extract of a letter from the Rev Wm G. Gallahar to a friend in Paris dated Cincinnati July 8th 1828.

"Our meeting here has been exceedingly interesting. On Sabbath last 144 persons sat down for the first time to commemorate the dying love of the Saviour [in the 1st Presbyterian Church.] On yesterday, there was an addition of 40 more to the church, making to all 184. Meeting to day at 10 o'clock, when we expect a number more will be added. This is the most interesting revival I have ever witnessed. Truly it is the Lord's work."

LONDON ANNIVERSARIES

The late foreign papers contain accounts of the late religious anniversaries in the British capital. The following abstracts from the reports will show the progress of Christian Benevolence across the water.—*Philad'n.*

On the 7th May was held in London the Anniversary Meeting of the "Parent Institution," the Bible Society; Lord Teignmouth in the chair. According to the report read by the Secretary, the distribution of the holy volume this year exceeded that of the last to the amount of 40,000 pounds sterling, and the subscriptions for the year were upwards of 78 000 pounds.

The Rev. Mr. Patterson noticed the progress of the Bible Societies in Russia; great, he said, as were the exertions of the English Bible Societies, they would not, at the average rate of proceeding they had hitherto realized, be able to supply the families that would require their assistance in less than four hundred and sixty years.

BRITISH AND FOREIGN BIBLE SOCIETY.

A great crowd was present at this interesting meeting. The chair was taken by Lord Gambier. His lordship addressed the meeting, and the Rev. Mr. Brandon, the Secretary, read the Report, by which it appeared that 5000 copies of the Polish Testament are now printing in Berlin; that the Turkish Bible had been completed—40,000 copies of the New-Testament had been printed at Sulzbach. The Finish Testament was in good progress. 2000 copies of the ancient and modern Testament had been sent to Greece; it had also been translated into the Albian language. The total number of Bibles distributed the past year by the Society were 137,182, and of Testaments, 199,108, being a circulation of Bibles and Testaments amounting to 42,264 over the distribution of the former year.

The receipts for the year amounted to eighty one thousand pounds, or $360 000

SUNDAY SCHOOL UNION.

The Society celebrated its anniversary on the 13th May and from its excellent report we have made the following extract: "The total number of schools under this Union is 9223 teachers 92 866, and 916 939 scholars in England and Ireland. The receipts during the year were £6043 5s 6d — At Hamburg and Bremen, prosperous schools have been formed. In Denmark a commencement had been made, and three schools formed. At Corfu the Greek school contains 40 scholars who are taught by a priest. The schools in India are making rapid strides, and 2216 girls are taught in the female schools of Bengal. In Ceylon 7734 scholars are instructed, and in New-South Wales, Van Dieman's Land, and Polynesia the Sabbath School cause is progressing."

WESLEYAN MISSIONARY SOCIETY.

The receipts of this society the past year were $192 515 42. The report of the progress of the missionary cause is highly gratifying. In Ireland twenty one missionaries are employed. The Continental and Mediterranean missions are very successful. In France, the missionaries receive great encouragement. In Gibraltar, the sacrament of the Lord's supper was celebrated in the Spanish language, and several Spaniards, converted to the doctrine of the Gospel, were communicants.—The mission to the Ionian Islands was prosperous. In Ceylon the stations are all prosperous, and the schools numerously attended. The institution founded at Colombia, for the purpose of educating native religious teachers, gives great hopes of important benefit. The missions established in the convict settlement of New South Wales has been attended with unexpected success. From New Zealand the missionaries were for a short time obliged to withdraw, yet some of them have resumed their stations on the invitation of the chiefs. The Southern African Mission is making great progress.—The West India and British America Missions are in a prosperous condition; the accounts from Demerara are particularly favorable.

PORT OF LONDON AND BETHEL UNION SOCIETY.

The anniversary meeting of this society was held on the 12th of May. The report was read by the Rev. I. Vautin. In the floating chapel, it was stated, there had been two and sometimes three services on every Lord's day, and one on Thursday evenings—the number of communicant tickets issued monthly was 135. The attendants during the past year amounted to 17,585, of which number 9014 were sailors. In the Society's school at Wapping, 180 boys and 90 girls were on the books, and the average daily attendance was 137 boys and 70 girls who all receive the benefit of Christian instruction.

"The Society has a library on board the floating chapel, and they have issued, during the year, 1716 volumes 212 pamphlets, besides many thousand tracts. The "Loan Libraries," contain about two dozen books each, and 68 of these boxes have been lent to sea-going ships, many of which have been returned with expressions of the liveliest gratitude.

"Bethel Flag has become the rallying signal to sailors all over the world for religious worship, and this flag is now seen at China, Bengal, Bombay, Memel, the West Indies, America, the Pacific and Ionian Islands.

"The society has erected an asylum called 'The Merchant's Seamen's Orphan Asylum.' On the 3d of April the first election of orphans took place, five boys being then admitted. After the report had been read several gentleman addressed the meeting, among whom was the Rev. Mr. Allen, of Philadelphia, who gave a brief history of the life of the late Rev. Joseph Eastburn, of the Mariner's Church, Philadelphia."

APPEAL IN BEHALF OF THE AMERICAN TRACT SOCIETY.

The single aim of this institution is to advance the cause of our Redeemer by diffusing those great truths and doctrines of the Cross in which the main body of devout Evangelical Christians are agreed. It is, under God, the property of the Evangelical community. It has been founded, and is fostered and sustained through their charities and efforts; and, in answer to their prayers, has been signally blessed of Heaven. To that community it is proper that its real condition and wants should be made distinctly known.

The rapid progress of this Society* compared with any other Tract Institution previously existing, may have led some to suppose that its pecuniary resources have been abundant; whereas the extent of its operation is the very ground of its necessities. It might have accomplished one fourth part, or one half of what it has done, and, with the common blessing of Providence, felt no pecuniary embarrassment. But a different course has been adopted; and the Society has now arrived at a point *when a number of its presses must be stopped and its field of usefulness be proportionally diminished or it must receive very prompt and liberal pecuniary aid.*

On May 1, every cent in its Treasury was expended; 711 dols. 64 cts. were then due, which the Society had no means of paying; and additional obligations, chiefly for paper to be met by the Committee previous to Oct. 1st, amounted to 10,220 dols. 92 cts.

On the 17th day of June, when the stated monthly meeting of the Executive Committee was held, the Treasury was entirely exhausted; 585 dolls. 80 cts. had been advanced by individual members of the Committee, during the preceding week, to meet bills for paper; a bill for 973 dolls. 83 cts. for printing, due on the day of the meeting, remained also to be provided for; and there was then due for paper, within the period of four months, 10,391 dolls. 37 cts.

And the Society has not a dollar of *permanent funds of any sort whatever;* nothing but the materials employed in issuing the Tracts and the house in which its operations are conducted (which was erected by benevolent individuals in the city of New York, distinct from all funds appropriated to the general purposes of the Society, and which is not yet entirely paid for.) *The donations of the Benevolent and receipts for Tracts sold,* are the only sources of the Society's income; and on these it depends for the only possible means of continuing its operations.

We wish the above facts to be distinctly known, by every Evangelical christian in our country.

But it may be asked, "*How came the Committee of this Society to be under so large engagements when their only source of income is the charities of the christian public?*" We answer. Because they have graduated their efforts, not by the funds in the Treasury, (which have rarely been sufficient to meet the current expenses of two weeks) *but by the wants of the community;* and because they have believed there was no surer source of supply than the charities of the Evangelical community, if properly appealed to, with humble reliance on the Divine blessing.

"*But have not the issues of the Society exceeded the wants of the community?*" No. The General Depository is by no means yet furnished with Tracts as it should be to meet the demands, and the work of supplying very large portions of the country is scarcely yet begun. In most of the principal towns in the Northern and Middle States, a beginning has indeed been made, but this is not the case in a very large part of the interior townships and parishes. Our Southern country calls for tenfold the amount of what has yet been done; and the four or five millions in the valley of the Mississippi call if possible, still louder for our aid. In very large portions of the country, especially these last mentioned, Tracts must be *distributed gratuitously;* and faithful men be sent to make known the blessings of the Society, and deliver its *messages* of salvation, to those who are ignorant of their value, and will not come after them.

"*But great as the want may be, should not the Committee have graduated their efforts more by the measure of preceding years?*" If the Committee have felt as they ought, and as we believe they have felt, when viewing the magnitude of the object and seeking direction from on high, they have felt, that *time is very short,* and all that they could do must be done quickly; that while they should delay multitudes would be perishing; that our country is increasing with untold rapidity, and iniquity advancing with rapid strides; that the calls from the destitute must be answered, and that, while other departments of benevolence may move more slowly, for want of men, or on account of the greater magnitude of their work, Tracts can without delay be printed and sent forth, for the supply of the whole community; that the Divine blessing on the Society's publications should animate them; that the spirit now awakened in the churches, warrants expanded efforts; and that the whole indications of Providence call for strong faith in God, and *urge the Society onward.*

NOTHING BUT MEANS, WITH THE CONTINUED BLESSING OF GOD, IS NOW WANTING. And how shall these be furnished?

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* The issues of this Society, the last year, were 5,000,000 of Tracts.

Let no one refrain from doing something, or if he has little that he can consistently impart, from imparting that little, because the want is so great. Every cent contributed will print a Tract that may be the means of saving a soul.

Let no one who has means, feel that, because one Tract can be printed for so small a sum the country can be supplied without large and liberal donations. If one Tract cost one cent, one million Tracts will cost 10 000 dolls. and five million Tracts cost 50 000 dolls.

Let the Officers of no Auxiliary cease their efforts because their own members may seem to be supplied with Tracts If they are supplied, there is a vast portion of our country unsupplied, to which the Parent Society has access Let the funds be collected and forwarded as a donation, and they will be immediately appropriated to the best advantage

Let no funds destined to the Treasury of the Parent Institution, *be any where unnecessarily detained* They are needed for immediate use.

Let Gentlemen and Ladies, and especially the Pastors of churches be constituted Members and Directors for life; and let all, who love the cause of this Society, lift up their hearts to God, and pray for such blessings, upon it, as shall most rapidly hasten the coming and reign of our Redeemer upon earth

AN OFFICER OF THE SOCIETY.

NOTE.—Remittances should be addressed to Mr William A. Hallock, Corresponding Secretary, American Tract Society.

PROGRESS OF THE SABBATH CAUSE.

A meeting of a number of the inhabitants of Livingston County N. Y was held on the 8th May at Genesee, to promote the principles of the late General Union formed in New-York. A constitution was adopted, of which the following is the fifth article.

Art. 5. Any person may become a member of this Union by subscribing the constitution and signing the following pledge viz:

"We whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the scriptures We pledge ourselves to each other and to the christian public, to refrain from all secular employments on that day, from travelling in steam boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also, that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

Another meeting for like purposes was held in Jamesville, N. Y. by the first congregational church of Manlius and Pompey on the 5th June, at which the following resolutions (among others) were adopted—

Resolved, That every member of this church, who shall travel on the Sabbath, in a stage, steam boat, or canal-boat, or by private conveyance, or shall suffer it to be done by those in their employ, and under their control, except in cases of actual *necessity* and *mercy* are guilty of a disciplinable offence.

Resolved That we will refrain from travelling on the Sabbath ourselves and endeavor to dissuade others, and that whenever we do travel, all things being equal we will give a *decided preference* to those public conveyances which do not violate the fourth command.

A NOBLE TESTIMONY FOR THE SABBATH.

Capt WHILMON WHILLDIN of the Steam Boat BALTIMORE, has been offered FIFTY DOLLARS a Sabbath for the season for the use of his Steamboat for parties of pleasure, all expenses to be paid, all damages to be repaired and himself not required to go in her; and he has REFUSED the offer on the ground of the obligation of the fourth commandment *Remember the Sabbath day to keep it holy* In consequence of this refusal he has received anonymous letters, threatening the withdrawment of the public patronage, &c. There are those also who have actually (but a few) refused to go with him; but it is understood that the Captain remains firm.

Now is it possible that in this land of liberty a man cannot enjoy the rights of conscience without being exposed to threats?—*Philadelphian.*

CAUSE OF TEMPERANCE

At Bloomfield, N. J a few weeks since a society was formed, whose constitution contains the following article.

Art 4. Any person may become a member of this Society by subscribing the following pledge, viz "We, the undersigned, do hereby agree to abstain wholly from the use of ardent spirits, except for medical purposes; not to furnish them as a part of hospitable entertainment nor to laborers in our employ; to abstain from the business of distilling them; in no case to give or vend them either by large or small measures, so as knowingly to countenance the improper use of them; in particular, in no case to violate the laws of the land regulating the sale of ardent spirits; and also to give our patronage to those merchants and keepers of public houses, and candidates for office, who, by their example and influence, bear a decided testimony against the sin of intemperance."

REMARKABLE SIGN OF THE TIMES.

The Delegate from Vermont to the General Association of Connecticut, at the late meeting, stated that at Hardwick in that State,—a place of 10 or 12000 inhabitants—the people had universally agreed to discontinue the use of ardent spirits, except as a medicine, and the merchants had ceased to keep it excepting in the way they kept other medicines. This was accomplished by the zealous exertions of an individual, whose labors ought to be held in grateful remembrance. Reader, *—go and do likewise.—Rel. Int.*

RESOLUTIONS OF THE CONNECTICUT MEDICAL SOCIETY.

1st. *Resolved*, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality; and that their excessive use is one of the most frequent causes of incurable disease.

2 *Resolved*, That in the opinion of this Convention, although the moderate use of wine, cider and malt liquors is not injurious, the immoderate use of the same articles, is like ardent spirits, injurious to health and good morals.

3d *Resolved*. That in the opinion of this Convention ardent spirits have no tendency to protect the system from disease; that on the other hand, they render the system more susceptible of contagion and other causes of disease; consequently, that it is the duty of physicians to abstain entirely from the use of ardent spirits in their intercourse with the sick and to recommend the same rigid abstinence to nurses and attendants.

4th *Resolved*. That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5th *Resolved*, That in the opinion of this Convention, the use of ardent spirits, by puerperal and nursing women has an injurious effect upon their offspring, and is frequently the cause of disease and intemperance in both the mother and the child.

At a regular meeting held in Brighton, N. Y. on the 6th June, the following articles were approved and subscribed by a respectable number of gentlemen

We, the undersigned, viewing with deep regret the alarming vice of intemperance and being convinced that the use of ardent spirits, except when absolutely necessary as a medicine, is opposed to the commands of God and the best interest of man, do hereby agree to conform to the following rules.

1. We will not use ardent spirits in any quantity unless we conscientiously believe it necessary as a medicine in preference to any thing else, circumstances being equal.

2 We will neither directly or indirectly manufacture it nor deal it as an article of merchandize.

3 We will give the preference to those persons engaged in trade or business, who, from principle, abstain from using or vending this article.

4. We will neither offer it to our friends, our children, or any employed in our service, except as a medicine.

From the New York Observer.

FOREIGN NEWS.

RUSSIA AND TURKEY.—The London Courier of the 22d May, at 4 o'clock P. M. says, We have just received the following important communication:

"Count Pahlin, the Russian Governor of Wallachia and Moldavia, entered Jassay on the 7th, with 5000 men

"The Russian army was to cross the Pruth at Galata on the 6th, and take immediate possession of Brahlow."

It appears by intelligence from Tefflis, of the 15th of March, that part of the Russian army, which was employed against Persia, is to be detached against Turkish Georgia; the Pacha of which favored the operations of the Persians.

Says the London Courier, May 22d, The force assembled by Russia for the invasion of Turkey, amounts, according to some accounts in the Paris papers of Tuesday, to 300 000 men With this force the Principalities will be occupied, and the Danube passed at different points. If the passage took place on the 7th a very short time indeed must elapse, before we receive the official account.

GREECE.—The Gazette de France of Monday gives an article dated Corfu, April 15, which states that the Albanian chiefs having neglected to fulfil certain commands of Redschid Pacha, the latter sent 500 men to enforce their obedience. The chiefs entrenched themselves in the forts of Jampa Quarantana and Porto Palermo, where they are, joined by the Christian inhabitants of the country, in open revolt against the Porte.

The Diario di Roma says, that the Albanians in Ibrahim's army have revolted, and seized on Coron of which they have massacred the garrison, composed of Arabs, and that they have asked the Mainotes to open them a way to let them return to their own country.

For the Western Luminary.

OBITUARY.

DIED on the 27th of June last, *JOSEPH AKIN*, ruling Elder in the Church of Siloam, Greensburg, (And with him the Church is at present completely disorganized, so that she is unable, either to execute her censures, or add to her former members,) aged about fifty years, his deportment to a very cheering and encouraging degree, worthy the profession he made, his conduct as a ruling Elder, dignified and firm. He was an affectionate husband, a tender and faithful parent; and therefore loved and revered by his family. In short, respected by all, notwithstanding the wide range of his mercantile affairs, & the vast variety of characters with which he had to deal. He was prompt and liberal in the promotion and advancement of various charitable institutions, that had for their object, the glory of God and the best interests of the Church and the world, as the Bible, Education, Tract, and Missionary For several months previous to his departure, he evidently appeared to be more than usually awake to the vast interest of eternity; and therefore earth and its things grew less in his esteem, while Heaven and its things were viewed nearer at hand, and with increased importance. During the affliction which terminated his days on earth, he often expressed the grateful emotions of his heart to God, for the goodness he manifested, not only in appeasing the smart of the rod, but in ministering fewer and lighter strokes than he merited. More than once he requested his beloved consort to read to him the ciii. Psalm. In a word, patience, to an animating degree, seemed to have attained her perfect work in him. His exit, though to the Church, the State, and his family, a loss! a serious loss! yet, to himself, we doubt not, was unspeakable gain.

July 10, 1836. JOHN HOWE.

MINISTERIAL RESPONSIBILITY

FROM DR. GRIFFIN'S SERMON,

Before the Massachusetts Convention of Congregational Ministers, May 29, 1828.

Brethren, we are but half awake If the Church is ever to reach the summit of her glory, her ministers must make much nearer approaches to the holiness zeal, and labors of the apostles We must love more and pray more, and give more, and toil more, and shine more in a holy example. When I look forward to the zeal and self denial and devotedness of the Christians and Christian pastors who will be on this ground a century hence, I see them looking back to us as we do to the days of Thomas A. Becket. A new impulse has indeed been given within the last six and-thirty years, and as a body we have made some gdvance; but we are not yet strung up to that devotedness which is due to him who died for our lives, or which is necessary to bring forward the glory of the latter day.

I have had an opportunity to see the progress of things for this whole period of six-and-thirty years. I saw the darkness before the dawn. I saw the field of death before the bones began to move. And to young men I can testify, that it is not easy for them to conceive of the changes which have taken place By the almond blossoms I am reminded that I can trace this progress but little longer But before I quit the scene I would fain drop one word more to encourage my brethren in their heavenly course, and if it be my last, would with my dying breath gladly help forward this beloved cause of God and man.

A vast responsibility rests on this convention of ministers. In the American part of these great plans of benevolence, New England seems destined to take the lead. And this oldest of the New England States, which was also the first to move in this glorious enterprise, seems to claim a priority of influence and obligation. England appears to have been appointed the carrier of the Gospel for the Eastern Continent; and her intelligence, her energy, her wealth, her benevolence, her naval empire extending like a belt around the globe, which distinguish her from all the nations of the East, have eminently qualified her for that office The sons of the Pilgrims, in the rough forests and fields of New-England, have improved the old English character, and have acquired a hardihood, an energy, and an enterprise, which were never surpassed by any people on the face of the earth. This strength of character, combined with her piety knowledge, and strong common sense, has seemed to designate New-England to be the carrier of the Gospel for the Western Continent The part she has acted for the last sixteen years, and the influence of her sons wherever scattered, have appeared plainly to mark her out for this destiny. But the livelier feelings of people nearer the sun are in some illustrious instances starting so much ahead, that I begin to hope that the whole United States will go in a mass. Yet New England has certainly been the means of rousing this spirit. And her influence must continue to be applied, and must be increased a hundred fold before all the darkness and misery between this and the Pacific,—between this and Cape Horn,—are removed Of this general responsibility of New-England, Massachusetts must bear her full part. Her metropolis is at this moment, and has been from the beginning of this movement, and will long continue to be, the radiating point for the Western Continent. Its influence will be still more felt. On this consecrated ground, hard by the sepulchres of our sainted fathers, the cause of Christ is fast rising up, and will continue to rise, and will fill these temples, and fill these streets, and send out from this ancient city of our solemnities a life giving influence to regenerate the land and to bless the world And all the amazing responsibility hence resulting, must in a great measure be divided among the members of this convention.

Oh my brethren, to what a birth right are we born. Under what a crushing weight of responsibility do we lie. What a voice of authority comes down from heaven; what appeals to our conscience, our compassions, our gratitude What calls come in from the four quarters of the globe to break our hearts and to awaken our undivided untiring, undying zeal. I hear a voice of wailing from the ends of the earth. I see nations weltering in their blood. I hear a loud lament from the eternal pit Around you, as bearing the badges of the messengers of Christ, the complaints and the entreaties gather. By the joys of one world and the miseries of two, by the compassions and blood of a dying Saviour, by the authority of the ever living God, I conjure you, I entreat you, my brethren, to wake up to this awful voice of heaven, to these dying groans of a world.

ENMITY TO THE SCRIPTURES.

Extract of a letter from Rev B. Allen of Philadelphia, to his Bible Class, dated Manchester, England, April 13, 1828.

I am induced to relate for your edification, a circumstance that was stated by a clergyman in a speech at a public meeting in behalf of the Bible Society, the day before yesterday. You may, when you hear it, learn what high value you ought to set on your privileges.

At Carlow, in Ireland, said he, I was at a friend's house, where my friend invited me to see a young man in his parlor. The young man, twenty one years of age, gave this account of himself:

"My parents are Roman Catholics. I was educated by them for a priest. I studied numerous languages, &c. At length, a neighbor who was removing, desired my father to allow him to leave in his house a large Bible, which he could not at the time conveniently remove. I had never read the Bible The copy left at my father's lay up stairs for some time. At length one day, my father said to me, 'Henry, go bring down that Bible and read to me out of it' I replied, 'I had rather not, father.' He said, 'Henry, I command you. I went and brought down the Bible My father then said, 'Henry, read to me out of that book.' I obeyed. The passage to which I opened was 'forbidding to marry and commanding abstain from meats,' &c. I stopped and asked my father, 'Is this the Bible?' 'It is,' said my father. 'But is it a true Bible?' 'I believe it is,' said my father. 'Then father,' said I, 'we are wrong.'—From that day I read the Bible. At length I felt convinced the Roman Catholics were wrong, and went on a Sunday to the Church of England Chapel. The next Sunday I went again. The day after, my father said to me, 'Henry, where were you yesterday? I told him 'And where were you the Sunday before?' 'At the same place.' 'And do you mean to continue to go there?' 'I do.' 'Why?' 'Because I have been reading that Bible you made me bring to you, and I am convinced we are wrong.' My father drew a dagger out of his cane and stabbed me in the forehead, making a deep gash The blood ran profusely, and my mother seizing a stick, began to beat me I ran up stairs, got into my chamber, and barricadoed the door. The blood from my forehead ran profusely, but there I remained all night. The next day, I thought the storm was over, and I might venture down stairs. My father, however, had procured the assistance of a young man, a cousin of mine, and as I came down stairs both began beating me, and continued until their sticks were broken. At length escaping into another room, I jumped out of an open window, and ran for my life to a neighboring village. I there ran into the first open door. Providentially, a pious man, who was a man of firmness lived in the house, and he sheltered me."—*Philadelphia Recorder.*

UNION OF DIFFERENT DENOMINATIONS PRACTICABLE.

Extract from an Address of the Rev. Dr. Milnor, of the Episcopal Church New York before the American Tract Society May 7 1828.

It having been deemed expedient that besides the addresses expected to be delivered on this occasion, there should be some remarks of a practical bearing, from a member of the Executive Committee, I have reluctantly consented to obtrude myself on your attention. I am happy, however, that it is not necessary to address you in the language of repining or complaint. Never was there a benevolent design, dating its commencement from so recent a period, that has been more singularly blessed by the smiles of Divine Providence than this. Let the glory be to him whose Spirit and Providence have alike aided our efforts, and with unspeakable gratitude for what he has enabled us to accomplish, let it attach our hearts more firmly to a cause so favored of God, and stimulate us to new exertions in its conduct.

That, at the close of one year, $10 000 should have been contributed to this design, and that, at the end of the second, our income had risen to $30,000, were, as they occurred, circumstances of a nature calculated to rejoice our hearts; and now that, at the termination of a third year, our receipts are $45,000, we should be most ungrateful if we did not raise the song of thanksgiving to the God and Father of our Lord Jesus Christ, that he has so blest our humble endeavors to advance his glory and the kingdom of his Son.

But there is a singular felicity accompanying the religious operations of the present day Where the object is worthy the patronage of heaven, it would seem that Christians have only to believe that it is possible, and immediately the result proves that all things are possible to him that believeth.

The first question that arose in the minds of many when this institution was first proposed was, is it practicable to unite evangelical Christians of different names in its establishment and conduct? I was one that doubted; and when my hesitation was overcome, I considered still, that it was an experiment, not without failure. I was willing, however, for one, to try; for while I am ever ready to avow a decided preference to that Church of Christ, to which I am attached, my heart is full of kindness to those of every name who love our Lord Jesus Christ in sincerity; and I did and do believe that, as the period of the latter day glory of the church approaches, although there may not be an amalgamation of the

different religious communities, yet there will be a nearer approximation to each other; more forbearance in non-essentials; and a firmer bond of union in resisting infidelity. and the lamentable errors which, under a christian exterior, are not far removed from an utter rejection of the Gospel. Sir, let our hearts exult, that to such an encouraging extent, union prevails in the promotion of this most powerful instrument of conflict with Satan and his emissaries. And if prejudice and misconception prevent its including all Evangelical Protestants,let us calmly wait the disposals of that Divine Being who can turn the hearts of men, even as the rivers of water are turned; and let us hope, that, as our adherence to the fundamental principles so candidly avowed at the commencement of this institution, is further attested by our publications, we shall find less reluctance in those who have hitherto forborn to join us in our great work. to come under the banner of a Society determined to "know nothing," in its operations but "Jesus Christ and him crucified."

[The Philadelphia Recorder recommends Dr. Milnor's address to the attention of readers,and in reference to it offers the following remarks, expressive of sentiments which are worthy of a place in the creed of every Christian church:]

'We will lament the day when our church, by any legislative act, shall take a step to interrupt the holy intercourse which has begun to be cultivated between some of our ministers and people, and the fellow citizens of other communions, in the great benevolent operations of the day. From that hour "Ichabod" may be inscribed upon the gates of our Jerusalem, for the glory will have departed from her.'

EXPOSITION OF A DIFFICULT PASSAGE.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away,to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame" HEBREWS vi. 4, 5, 6.

There are few passages of Scripture which have occasioned more embarrassment to common readers, and indeed to most others, than this which we have quoted. By some it has been considered decisive against the doctrine of "the saints' perseverance;" by others, a terrific warning to unconverted persons not to grieve the Holy Spirit from their hearts. These and other interpretations having been given to the passage, our readers will doubtless be interested in knowing the opinion of one of our ablest scholars and biblical critics,as given in the following extracts from Stuart's Commentary on the Hebrews. *N. Y. Obs*

But does the whole paragraph pertain to real Christians, or to those who are such only by profession? To the former, beyond all reasonable doubt. For how could the apostle so solemnly warn those who were *mere professors* of Christianity, against defection and apostacy? Defection from what? From a graceless condition. and from a state of hypocrisy. Such must be the answer, if mere professors and not possessers, of Christianity be addressed. But mere professors, instead of being cautioned against defection from the state in which they are, are every where denounced in language of the severest reprobation. See Rev. iii, 15, 16 and the denunciations of the Saviour against the Pharisees.

Moreover the language employed to describe the condition of the persons in question, shows that the writer is addressing those whom he takes to be real Christians. E. g. *partakers .... of the Holy Ghost and have tasted the good word of God* Above all, *to renew them again to repentance;* for how could he speak of being AGAIN *renewed by repentance*, if he did not address them as once having been renewed by it?

The nature of the crime, too, and the awful denunciation with which it is threatened,shows that something *peculiar* is attached to the case which the writer is describing. Sinners, who have been taught the doctrines of religion, and yet renounce their *external* respect for it, are manifestly not without the pale of God's mercy at least; they are not so considered in the Scriptures generally,& fact shows that they are not. It is a peculiar and aggravated case, then, which is here stated; and what other case can it be, than that of apostacy from a state of saving knowledge of Christ and his Gospel? Nor is such a case at all without a parallel in the Scriptures. Manifestly such an one is stated in Heb. x. 26—32; also in 2 Peter ii, 20—22; in Ezek. xviii, 23; xxxiii. 12, 13; iii. 20 and in many other passages of the Bible. It is implied in every warning, and in every commination addressed to the righteous; and surely the Bible is filled with both of these, from the beginning to the end. What is implied, when our Savour,in his sermon on the mount, urges upon his disciples, i. e. the apostles as well as other disciples, see Luke vi, 12—20,the duty of cutting off a right hand, and of plucking out a right eye that offends; and this, on penalty of being cast into hell? Matt. xxv, 29, 30. Is this penalty *really* threatened; or is it only a *pretence* of threatening; something spoken merely *in terrorem?* Can we hesitate, as to the answer which must be given to this question?

But if we admit the penalty to be really threatened, then the implication is the same as in the passage before us, viz. that Christians are addressed as exposed to incur the penalty of the divine law by sinning. In our text, they are surely addressed as exposed to fall into a state, in which there is no hope of a renewal by repentance. Whatever may be true, in the last resort, as to the final salvation of all those who are once truly regenerated, (and this doctrine I feel constrained to admit) yet nothing can be plainer, than that the sacred writers have every where addressed saints in the same manner as they would address those, whom they considered as constantly exposed to fall away, and to perish forever. It cannot be denied, that all the warnings and awful comminations, (directed against cases of defection,) are addressed to Christians, in the New Testament, which could be addressed to them, supposing them to be liable, every hour, to sin beyond the hope of being renewed by repentance. Whatever *theory* may be adopted, in explanation of this subject, as a matter of fact there can be no doubt, that Christians are to be solemnly and earnestly warned against the danger of apostacy and consequent final perdition. What else is the object of the whole epistle to the Hebrews, except a warning against apostacy? In this all agree. But this involves all the difficulties that can be raised by metaphysical reasonings, in regard to the perseverance of the saints. For why should the apostle warn true Christians (and such he surely believed there were among the Hebrews, vi. 9.) against defection and perdition? My answer would be, because God treats Christians as free agents, as rational beings; because he guards them against defection, not by mere *physical* power, but by *moral* means adapted to their natures, as free and rational agents. Let every man speculate as he pleases on this subject; when he addresses Christians by way of warning, he will inevitably fall into the same modes of address. And plainly he ought so to do; for thus have all the sacred writers done, and thus did the Saviour himself.

From the Visiter & Telegraph.

"COME IN."

Messrs Editors,—Some remarks were submitted a few weeks since, on the harsh and repulsive tone in which servants are often commanded to "come in" to prayers. Those remarks were not thrown away, it is hoped, as to some. But others need to be put in remembrance again. Ye masters and mistresses! When Jesus speaks to you, "he is meek and lowly; he calls you not servants but friends." Yet you are farther from Christ than your servants are from you. and more unworthy of his notice. "*Persuade* men," if you would do them good. Inform them by your bell, that the hour is come. This is best. There is then no apparent disregard of your authority, if they stay away. It is like the ringing of a bell for church. The signal is heard, *conscience* obeys or disregards it and the record in the book of God's remembrance is clear. And if your servants come at the signal, they are not so likely to be thinking of your offensive tones of command in the field, and consequently to be unprepared to listen to that voice in prayer.

And let me here pursue this subject so far as to say that it is these "*tones*" which, in many families destroy all good feelings among the servants. Many masters and overseers, perhaps I should say the majority, *never* speak to their servants except in a tone that would indicate anger. The command is short. The manner of delivering it hurried, and needlessly authoritative, and the tone of voice is harsh and grating. To me it is not strange that these servants will not attend your family devotions. "God is love," and the family that bows at his altar from time to time, with profit and pleasure, must observe the law of love in their daily intercourse. If you inflame the spirits of your servants or children, or in the Apostle's language, "provoke them to wrath," your prayers will be hindered. "That family, says Burkett, will be unsuccessful in praying, which is much in squabbling and brawling." These *unkindly heats* must be quenched in a family, before religion can thrive or prosper.

Can you not insure obedience without this harshness? Try. God commands it. Eph. vi. 9. "Ye masters do the same things unto them," i. e. rule them with kindness, as they are to serve you with cheerfulness, v. 7, "*forbearing threatening*," knowing that your Master is in heaven; neither is there respect of persons with him. You are forbidden to be thus "threatening" and overbearing towards them, even in the tones of your voice. "Your master who is in heaven threatened not."

But to return to family worship; if you do not procure a bell, then let your call be an invitation.

Not *harshly thundered forth.*

But like your PURPOSE, *gracious, kind,* and *sweet.*

And if you leave them to stand, stand with them.

POETRY.

For the Western Luminary.

LINES

Occasioned by seeing the corpse of Mrs SARAH BRENNAN consort of Mr J Brennan of Lexington; who departed this life the 30th of June 1828, in the full assurance of faith, in her 23th year.

How chang'd was the beautiful form?
'Twas beautiful even in death:
'Twas out of the reach of the storm,
That sweetly suspended her breath.
She long had to grapple with pain,
With langnor, disease and decay;
She never will languish again.
Her suff'rings have vanished away.

Who could but admire the clay,
So placid, so sweet and serene,
As under the window she lay,
Unconscious by whom she was seen?
Her delicate features composed.
Tho' robb'd of the blush & the bloom
Her eyes in sweet slumbers now clos'd.
Prepar'd for the shroud and the tomb.

Tho' cold, yet how soft was her bed;
Her sisters did envy her there,
And wish'd they could lay in her stead,
And in her new glory appear:
They followed her spirit away
To scenes of ineffable light;
And saw her enjoying a day
Without the dark shades of the night.

They lost a dear sister indeed,
They wept as they compassed her round:
Herself from all weeping now freed,
Her equal could rarely be found!
She rigidly followed the truth,
As far as the truth she could see:
And in the full ardour of youth,
Shew'd what a true Christian should be.

She did not dissemble, or shrink
From any known duty, or call;
Nor was she permitted to sink
To formal observance at all!
Tho' weak, and of delicate frame,
Her constant attendance was there;
Tho' feeble, she oftentimes came
To join her dear sisters in prayer.

They witnessed her fervent address,
The burst of the zeal of her heart:
The joy which she could not express,
As well as reluctance to part.
She often would muse on the day,
When sisters in Jesus would meet,
And wish to be summoned away,
To bow at *Emmanuel's* feet.

'Tis ended——— her struggle is o'er,
Her sisters are left for awhile;
She's gone but a little before,
To meet them again with a smile:
There, will they eternally meet
And never, *no never* shall part,
O what a grand meeting! how sweet
The prospect of this to the heart!

Muse on it, dear sisters, and live,
As she was permitted to do:
And, *all of you* evidence give
That this is *your* privilege too:
Then, shall you like her, at the last,
When all things beneath you shall fail,
Rejoice that *your warfare* is past,
And enter your port in full sail!

The social relations of life,
She did as a Christian sustain;
The parent, the sister and wife,
Did fully, unshaken maintain.
he lov'd her companion sincere;
He 'oft was the subject of prayer—
She *never again* can appear
His advocate *any more* there!.

She *dare not*, she *cannot* now pray,
The work of petition *is done;*
But yet, tis a mercy he may
Continue the work she begun.
He knew she was pious and kind,
I heard him in candour declare,
If any a heaven would find,
His godly companion was there!"

No doubt of the fact—she is now
A glorified spirit above,
Tho' sorrow encircles your brow,
She feels the perfection of love.
Your loss is attended with pain
More pungent than ever you knew,
Yet has it resulted in gain
To her that is taken from you.

Improve the bereaving event,
And turn it to prof—you may—
She, only, a season was lent,
But now is demanded away.
She now, is relieved from her toil,
Her weakness, and bodily pain;
And planted in heavenly soil,
Where sin cannot grieve her again!

Then let her enjoy her sweet rest,
She lives in a happier clime,
Among the pure spirits is bless'd,
And freed from the changes of time!
No tempest, no buffetting storm
Will she to eternity share;
O meet her a glorified form,
And with her be happified there!

You must of necessity meet,
If God and the Bible be true;
Examine the subject complete,
And search for its evidence too.
Let scoffers and sceptics retire;
They wish the whole system untrue;
I would in conclusion inquire,
If this is sufficient for you?

J M H.

Lexington July 8th 1828.

THE UTILITY OF INFANT BAPTISM.

From Wood's Lectures.

The utility of positive institutions consists, generally, in the moral influence they exert upon us, in their adaptedness to promote good affections and excite us to the diligent performance of duty.—Now there is no institution of religion, which is more evidently calculated to have a salutary influence, than this.—When we consecrate a child to God in Baptism, we have our eyes turned directly to that glorious Being, to whom we and our offspring belong; and we are made to feel the perfect reasonableness of such a consecration We look to God's holy and merciful economy, of which Baptism is the appointed token and are impressed with the divine condescension and goodness manifested in it, and the valuable blessings resulting from it. The transaction is public, and on this account is likely to excite in us a more constant recollection of the sacred obligations which bind us as parents, and greater diligence in performing the duties we owe to our children.

For the truth of these remarks, I make my appeal to thousands of pious parents. They well know how their hearts have been affected with the love of God and the interest of the soul, while they have been engaged in consecrating their children to God in Baptism; how earnestly they have longed and prayed for their salvation; what resolutions they have made to bring them up in the nurture and admonition of the Lord; and how sensible the effect of this transaction has been upon them afterwards. The view they have taken of God's gracious promises and administration proves a mighty encouragement to earnest endeavours and prayers for the good of their children If, for a time, their endeavours and prayers seem to have little or no effect, still they are not disheartened. They look upon their children as having been placed under that gracious economy in which God says to them. *I will be your God, and the God of your seed.* They remember with what glorious success he has crowned the persevering endeavours of pious parents, and how frequently he has done this, after many years passed away in sorrowful disappointment. Their confidence in the merciful covenant of God, which has been sealed to them and their children by the sacred rite of Baptism, bears them above discouragement, and inspires a hope of the salvation of their offspring which nothing is able to destroy. Now it is evident, that all the effect which this public and sacred rite produces upon pious parents, this deep impression of their obligations; this excitement of their good affections; their faithful endeavours and their fervent, persevering prayers, turn directly to the benefit of their children. We are not to look at the mere Baptism of a little child, and to confine our thoughts to the act itself, or to the present effect of it upon the child. We must view this transaction in all its relations and consequences We must consider, that the child is a rational, immortal being, just entered on his probationary state; that his eternal happiness depends on the formation of a virtuous and holy character; and that his character depends in a great measure, on the circumstances in which he is placed, and the moral causes which act upon him, in the first periods of his existence We must then consider that the child, who is baptized in a manner correspondent with the institution, is, at the very commencement of his being, brought into circumstances highly auspicious; that he is placed under a divine economy, which secures to him the affections and prayers of parents and other Christians, and which distils upon childhood and youth the dews of divine grace. He is placed in a school, where he is to receive faithful instruction and discipline, and to be trained up for the service of Christ The child, who is offered up in Baptism by devout parents and a devout church, is placed in these circumstances, and is entitled to these privileges; the substance of which is, a faithful, Christian education, accompanied with the divine blessing. All this is signified by Baptism. The design of the transaction evidently is, to produce a moral effect upon parents and children; upon parents *directly*, and upon children, as a *consequence*.

It would avail little to say, in the way of objection, that parents would be under all these obligations, and would have sufficient motives to faithfulness, without such an ordinance as Baptism. The obvious design of Baptism is, to cause these obligations to be felt *more deeply* and *constantly*, and to give *greater efficacy* to these motives. The influence of public rites and observances has been acknowledged in all ages, both in civil and religious concerns. In our own country, and in other countries, they are kept up, in order to perpetuate the principles of civil government. Among the Israelites, they were established for the purpose of giving to one generation after another, a knowledge and a lively impression, of the principles and laws of their religion.

The human mind is so constituted, that it is very doubtful, whether the truths of religion could be incalculated and impressed with the necessary efficacy, without the help of public rites and observances. The utility of the Lord's Supper, which is generally acknowledged to be great, rests on the very same principle, as that which gives importance to Infant Baptism—Thus it was also with the utility of the Passover and Circumcision. And we may as well say that the principles of religion might have been effectually taught and impressed and transmitted from one generation to another among the posterity of Abraham, without the Passover, or Circumsion, or any of the sacred rites, and that the principles of the Christian religion might be effectually taught and impressed, and its motives rendered sufficiently powerful, without the Lord's Supper;—we might say this with as much propriety as the influence of such a rite, as infant Baptism, is unnecessary, and that parents will be likely to feel their obligations and attend to the duties without it, as with it. The experience of the whole world is in favour of visible signs and tokens, of public rites and observances. The human mind requires them, as means of inculcating moral and religious truth. To undervalue them would be a discredit to our understanding; and to neglect them, an injury to our moral feelings

THE GOSPEL IN CALCUTTA.

It appears from a publication in the London Auxiliary Missionary Herald for June, 1827, that there are in Calcutta, seventeen Missionary Chapels under the direction of the Baptist Mission. The average attendance of hearers is about 62 in each chapel; and in one month, a single Missionary preaching in these chapels, delivers the gospel to more than one thousand hearers. Other Missionaries in Calcutta and its vicinity are constantly preaching the same truths; and of course the principles of the Christian religion may be considered as rapidly gaining the attention and the assent of the people. Although visible evidences of extraordinary conversions may not be numerous, yet it is believed a silent but powerful influence is undermining the idolatries of India, and that perseverance in the promulgation of revealed truth will in its influence resemble the effects to be produced and now producing by "the stone cut from the mountain without hands," of which Daniel in his day prophesied, with so much confidence in the superintending providence of God.